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UNITY

The Unitarian

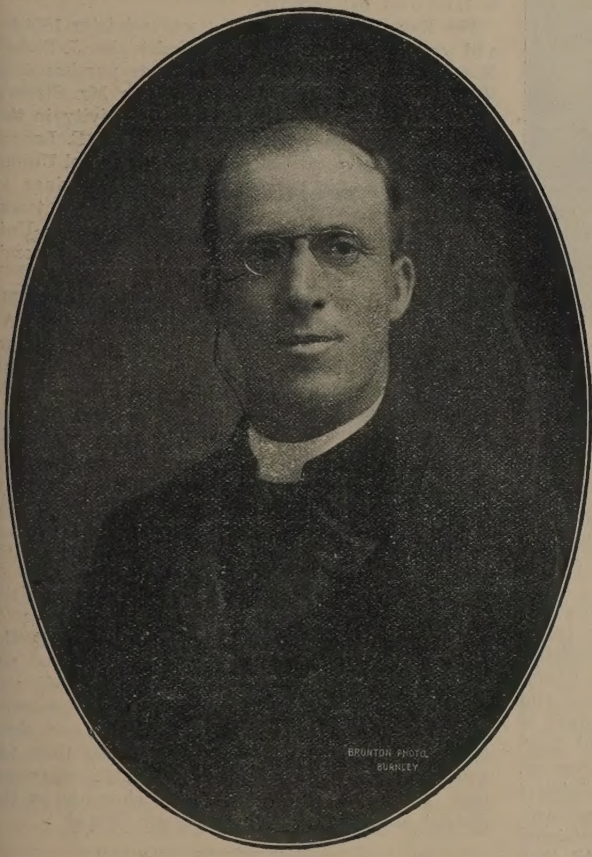
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

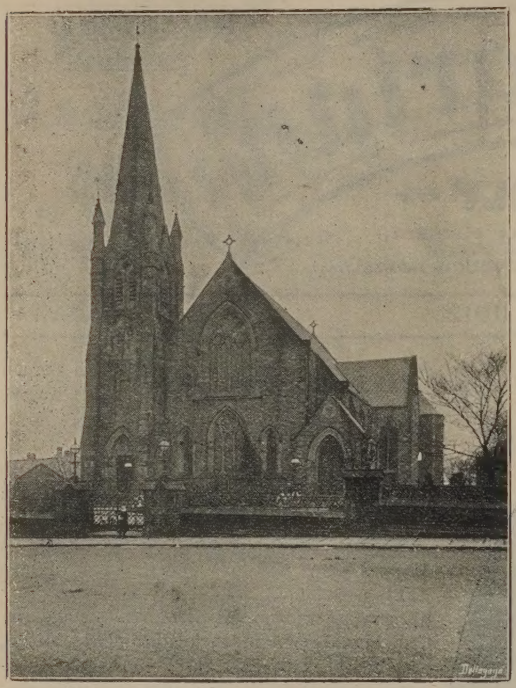
No. 106. [Vol. IX.—7.] July, 1912. ONE PENNY.



Rev. J. E. JENKINS (Padiham).

Born at Blaenwaun, near Lampeter, Cardiganshire; educated for the ministry at Carmarthen College, 1891-5; Oxford, 1895-7; Unitarian minister, Dowlais, 1897-1901; assistant minister, Sheffield Upper Chapel, 1901-3; minister, Nazareth Unitarian Chapel, Padiham, 1903-12; now minister-elect, Bessborough Road Unitarian Church, Birkenhead. Mr. Jenkins has filled many official positions with much credit; was Secretary, Merthyr and Aberdare Musical Society, 1900-01; Secretary, N. and E. Lancashire Unitarian Sunday School Union, 1910-11, President 1906-07, its delegate to Manchester District S.S. Association, 1911-12; President, Burnley Welsh Society, 1907-10; President, Padiham and District Band of Hope Union, 1907-10. Attercliffe Unitarian Church, Sheffield, was founded partly under his charge; was one of those who started the Unitarian Movements at Nelson and Blackburn, and has been a member of the Nelson Committee from its beginning, 1904, as representative of N. and E. Lancashire U. Mission; was member of Executive Committee, N. and E. Lancashire Unitarian Mission, 1907-09; published Welsh tract on "Religion and Theology," 1899, and the centenary volume on "The History of Unitarianism in Padiham," 1906. Spent a happy and prosperous ministry at Padiham. Last year, on returning from his holiday, there was a special Congregational Tea Party to welcome him home again, and interesting presentations were made to him and to Mrs. Jenkins testifying to the affectionate esteem of his people. He enters upon his Birkenhead ministry next September, and leaves Padiham Chapel and School in a very healthy and flourishing condition. When his acceptance of appointment to the Birkenhead Church and his resignation at Padiham were announced, a special meeting of the Padiham Congregation passed a resolution expressing "deep and sincere regret," and a second resolution placing on record their "high appreciation of the services rendered by Rev. J. E. Jenkins as minister from 1903 to 1912," and most heartily wishing him "God-speed in his new sphere of labour"—and in that wish we most readily join.

EDITOR'S NEW ADDRESS: 36, Burlington Road, South Shore, Blackpool. Correspondents and Exchange Editors please note.



Nazareth Chapel, Padiham.

Not all Unitarians make a boast of "Presbyterian ancestry," for some have had Methodist forefathers, and others have descended from Baptist, Independent, or other variety of forerunners. At Padiham the Unitarian congregation originated in Methodism. It was in 1806 that the Rev. Joseph Cooke was expelled from the Wesleyan Methodists of the Rochdale circuit for his heretical views. Many Methodists in Rossendale and neighbourhood embraced his opinions. At first they were called "Cookites," and afterwards "Unitarian Methodists."

The Cookites established congregations at Clover Street, Rochdale; at Newchurch; at Todmorden, and at Padiham. Those of Padiham met on Sundays in an upper room in Back Lane, since named East Street, and they had two zealous handloom weavers, local preachers who acted as their unpaid ministers —James Pollard and John Robinson. These two men, really the founders of the congregation, ministered jointly at Padiham for forty-two years until they died in 1848. In 1822 a chapel was built in West Street, which was enlarged in 1836 by the addition of a gallery.

A young man, Mr. Henry Dean, trained under the veterans Pollard and Robinson, succeeded them in this ministry, and carried on the work till his death in 1855. In 1859 the Rev. Adam Rushton, their first paid minister, was appointed, remaining three years, during which the congregation became self-supporting. In 1864 the Rev. Edward Allen was pastor, and it was during his three years' ministry that it was decided to erect a larger chapel, as the West Street building was inconveniently small for the increasing number of adherents, and by a neat stratagem sectarian prejudice was frustrated, and a plot of land secured costing £420.

The Rev. R. H. Cotton, B.A., became minister 1869, and remained four years. It was resolved to erect the new chapel in the Gothic style. Building commenced in 1872. The foundations were dug out by the young men of the congregation. In April, 1874, the handsome new Nazareth Chapel, on Knight Hill, was opened. It cost over £5,000 and was planned to hold over 700 persons.

The Rev. H. S. Solly, M.A., was minister 1874-79, and was succeeded by the Rev. Christopher J. Street, M.A., 1879-83. The present organ was purchased at this time at a cost of £575. During Mr. Street's ministry there was much missionary activity in the district under the auspices of the N. and E. Lancashire Free Congregational and Sunday School Union, including open-air preaching, united gatherings of ministers and congregations in turn in the townships of the district. In these the Padiham Unitarians and their minister, Mr. Street, took a prominent part.

The Rev. J. McGavin Sloan was minister 1884-1891; Rev. E. T. Russell, 1891-8; Rev. J. H. Wicksteed, M.A., 1898-1902; and in June, 1903, the present minister, the Rev. J. E. Jenkins entered upon his duties. In 1905 the Centenary Memorial School was erected to extend the school accommodation, and in view of the centennial celebrations in 1906 to commemorate the original foundation of the cause in 1806. The celebrations of September made 1906 remarkable besides the entertaining of the Provincial Assembly of Lancashire and Cheshire in June.

This beautiful church contains several mural tablets and stained glass windows in memory of members passed away, and the Padiham Unitarians are justly proud of their truly noble place of worship. They are a hearty and zealous people. The influence of the old Methodist fervour has not departed from them. They are a strong body and have a numerous Sunday School, and many connected institutions. The organist, choirmaster, and choir give their services voluntarily. No less than ten Unitarian ministers have sprung from this congregation, and at least four Unitarian churches in the district are offshoots from Nazareth Chapel.

Talk not of wasted affection—affection never was wasted;
If it enrich not the heart of another, its waters returning
Back to their springs like the rain,
Shall fill them full of refreshment.

—H. W. Longfellow.

Sunday Anniversaries.

July 14th is the anniversary of the storming of the Bastile in 1789, and of the Priestley riots at Birmingham in 1791. A full account of the latter event may be found in Cassell's History of England; and some interesting details of it are given in the Memoirs of Catharine Hutton, published in 1895.

On July 14th, 1558, six of a company of Protestants, who had been apprehended at Islington, were burnt at Brentford. Their names and sufferings are recorded in Foxe's Book of Martyrs, 1849 edition, viii. 479.

July 21st marks the death of Robert Burns, the poet, in 1796, and the execution of William Lord Russell, a political martyr in 1683.

July 28th marks the death of a memorable Unitarian, namely, Samuel Sharpe, in 1881. On the same day in 1794 Robespierre was guillotined, and in 1540 Thomas Cromwell, Earl of Essex, was executed. The last named took a prominent part in securing the independence of the Church of England.

—A. D. TYSSEN.

Notable Unitarians—(continued).

Sir John Pringle (1707-1782), Physician to the King and Queen, and President of the Royal Society, Sanitarian, "Our earliest health reformer" (said Dr. John Brown), was shocked by orthodox doctrines, became a doubter, but on investigation was rejoiced to find that "Athanasian doctrines" form no part of the Bible, became a firm believer in the unity and supremacy of God the Father, and rejected the idea of the endless duration of future punishment. Mark Akenside (1721-1770), the poet, though reared in Calvinism, embraced Unitarian views. Theophilus Lindsey, M.A. (1723-1808), Vicar of Catterick, resigned his living in the Established Church, and founded the first Unitarian congregation in England, in Essex Street Chapel, London. Dr. Joseph Priestley (1733-1804), was equally famous as a Unitarian Divine and scientific discoverer; he was a Unitarian minister in England and afterwards in America. Josiah Wedgewood (1730-1795), the great potter, belonged to a Unitarian family, and was himself Unitarian. Henry Cavendish (1731-1810), grandson to the second Duke of Devonshire, said by Sir Humphry Davy to have been "the most accomplished British philosopher of his time," great as chemist, mathematician, and astronomer, could not take his degree at Cambridge because heretical scruples would not permit him to assent to the Thirty-nine Articles of the Church of England. The tradition at St. Peter's College, Cambridge, was that he was "not only a favourer of Unitarian notions, but decidedly a Unitarian."—(To be continued).

National Unitarian Temperance Association.

President: Mr. H. C. CHANCELLOR, M.P.

Organising Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

The 19th annual meeting was held at Essex Hall, London, Friday, May 31st, 1912. There was a Conference at 4 p.m., with Mr. H. G. Chancellor, M.P., President, in the chair. Dr. J. Lionel Tayler gave an address on "Alcohol and Modern Life" to an audience of about 120 members and friends. After tea, at 7 o'clock, the business and public meeting was held, Mr. Chancellor presiding. The printed report, taken as read, and treasurer's accounts were presented, discussed and adopted, Mr. Chancellor making a forceful speech urging the need of increased effort, and pointing to the increase in the national Drink Bill to the extent of about £5,000,000.

The officers and committee were elected, the Rev. P. H. Wicksteed, M.A., being the new President, who afterwards made an impressive speech in moving a resolution urging the Government to introduce a Licensing Bill embodying Local Option.

A cheque was presented to Mr. W. R. Marshall as a testimonial from members for his splendid work as organising secretary during the past ten years. A collection taken in aid of the Association funds amounted to £6 4s. 1d., which more than covered the deficit reported in the accounts of £5 5s. 5d.

The report referred to the death of the Earl of Carlisle, the late President, the securing of Mr. H. G. Chancellor, M.P., as his successor; to the membership, 22 gained and 17 lost during the year, present total 233, and 80 affiliated societies; to Temperance Sunday, November 12th, when in response to circulars sent out 90 sermons, 44 Sunday School addresses, 4 united services, 4 special addresses, 3 other services on Temperance, were given or held; to the regrettably small use made of the excellent Unitarian Temperance Hymnal amongst our Unitarian Societies; to the use of "Young Days" by 20 Societies, 5,035 copies supplied during the year, and 1,200 copies of "The Unitarian Monthly"; to the resignation of Mr. W. R. Marshall, organising secretary, and the appointment of Mr. E. F. Cowlin as his successor. The Association works with other Temperance organisations, is affiliated to the National Temperance Federation, and to the United Kingdom Band of Hope Union; it issues its own publications, supplies Band of Hope requisites, and helps by providing speakers where possible. Members and subscribers are needed.

The sermon and the service that send people home self-complacent, self-satisfied, with a feeling that they are properly well-pleased with themselves, that they are good enough, that their present attainment is satisfactory—such sermon and service seem to me valueless. —Edwin G. Brown.

Home Circle.

The Railway Cutting.

The earth was scar'd by the ruthless spade,
And an ugly gash in the hill was made,
That throbbing engine and rattling train,
Might break the peace of this fair domain.

But Nature came to her mission true,
And tended the wound with her silver dew,
And softly beneath her gentle care,
The scar on the hillside became less bare.

Then velvet grass in its richest green,
Stole over the place where the spade had been,
A living carpet of beauty rare,—
And starry daisies came thronging there.

And troops of the beautiful primrose came,—
The buttercup lifted its golden flame,—
The violet wafted her incense sweet,
And the honey-bee droned from his snug retreat.

The trains rushed up, and the trains rushed down,
But the cutting no longer was bare and brown,
For it looked in its wonderful beauty dressed,
Like a place by the fairies loved and blest.

And thus God tendeth the hearts that mourn,
And bindeth the spirits by sorrow torn;
Oh, thus to the troubled breast is given,
The ichor divine, the dew of heaven;
And beautiful flowers spring forth to bless
The soul we had thought a wilderness.

—Shapcott Wensley.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

[This story began with the January number. It is an attempt to suggest the practical application of the principle embodied in the title, to all human problems, in harmony with the theology of Jesus. So far the chapters might have been entitled as follow: I.—Leslie Faire and his young wife. II.—Mrs Faire and her child. III.—The runaway son. IV.—The criminal. V.—The restoration school. VI.—A conflict of opinion.]

CHAPTER VII.—THE STRONG AND THE WEAK.

Leslie Faire had a busy but a happy life. In his business relationships he was straight and firm for what was right, but kindly always in his manner, so that he usually impressed people favourably. He was not perfect by any means, and none knew it better than he. He often had to check the sharp word in himself before it was uttered, and he was conscious of the fact that he was occasionally more self-regardful than he ought to be. Like all good men, too, he made enemies. He was public spirited and full of zeal for many reforms; and there were some who considered him to be a meddlesome disturber because he exposed certain bad conditions from which they profited. But he was prepared to be misunderstood. He persevered in his benevolent activities, took all the risks of duty, and was happy in his busy life.

In his family, too, matters went well. He and his wife thoroughly understood each other. She was in full sympathy with his ideals and principles, and both of them acted to each other and towards their children on the motto: Think not of self, but think first of the good of the other. Consequently theirs was a happy home. Their children were reared in kindness, though under strict discipline, and their boy and girl were growing up in the love of good ways.

Claude Faire was now about twelve years of age. He went to a public school and was making good progress in his learning. One day at noon the scholars had just been dismissed, and the boys as usual rushed through the play-ground into the street like a lot of lusty young animals suddenly let loose. Their shouts and cries of excitement and glee made a very noisy chorus. Just as a group of them reached the street there came along a half-witted youth upon whom some foolish person had played a trick by pinning a piece of paper on his back with an unkind inscription written upon it in large letters.

Immediately these boys saw it. They broke forth into jeers and laughter and pointed with their fingers in a very annoying manner to the poor youth. He could not understand it and seemed somewhat bewildered. Then a boy more mischievous than the rest gave a good pull at the youth's coat; then another pushed him; and the jeers and the booing increased. Some other rough boys gathered round and made matters worse, until the poor youth became very angry; his eyes glared with rage and passion, and the boys pushed him about still more, when Claude Faire pressed his way into the crowd and was endeavouring to pull the boys away from the youth. By this time the poor fellow had quite lost control of himself and was provoked to the extreme of madness. In the blindness of his rage he struck out at any of those round him, and just as Claude got near he struck him such a blow that Claude fell, and in falling the back of his head struck the edge of a kerbstone, making an ugly cut from which the blood flowed freely. Poor Claude fainted, and was carried home. The sight of his head bleeding caused such a fright to his mother that for a moment she felt quite helpless, then she nerved herself to help her darling son, put her arms round him, carried him herself and laid him upon a couch, and was bathing the wound when her husband, Leslie, came in to his mid-day meal. Very soon, by their united efforts, the wound was dressed, Claude recovered consciousness, and then fell into a deep refreshing sleep.

A knock sounded upon the outer door. Leslie answered it. There he found a police constable with the youth who had dealt the blow.

"This is the young fellow that struck your son, Mr. Faire. Do you wish to give him in charge?"

"Oh, dear no," said Leslie. "I can do something better than that. Hand him over to me, constable, and let me get him to tell me all about it. If I want you, I will send for you."

"That's rather an unusual course, Mr. Faire. But if you are not willing to charge anything against him I'll leave him with you as you desire it. But I will be pacing up and down the street if you should want my help."

With that the Constable almost pushed the offender through the doorway into Faire's house; Leslie closed the door and asked the youth to follow him. And as this request was made in a kindly tone of voice the youth was not unwilling. Indeed, he seemed relieved at his release from the policeman.

Leslie took him into a sitting-room, closed the door and was asking him to sit down, when he noticed a paper pinned to his back.

"Whatever is this?" asked he. Then he saw the objectionable inscription. He took the paper off. But the sight of it told him much.

"What is your name?"

"Tom Dickson, sir."

"Do you know what you've done?"

"I'm very sorry, sir; I didn't mean it."

"How did it happen?"

"Well, yer see, sir, a crowd of lads was making fun of me, and shouting at me and pulling and pushing me first one side and then another, and I struck out at them not minding which I hit; and the lad that fell I did not see him at all till he was hurt. Yer see, I was swinging me arm round, for I felt proper mad at them, and this lad must ha' been a bit behind, for it was from a back stroke of the arm that my fist caught him, before I had seen him; and besides that, sir, he must ha' stumbled o'er a big stone which was there which made him fall with his head on the head on the kerb. I'm sorry sir, I am. I didn't mean to do it, I'm sure I didn't."

"Where do you live?" asked Leslie.

"Up Jones's Court, sir. The bobby knows where I live, sir, but he wanted to take me up! Don't let him take me to jail"

He said this with an appealing voice not unmixed with terror at the prospect.

"Don't be afraid, Tom. I'm not going to be hard with you. You shall not go to prison. But I want you to stop with me a little while till Claude wakens up. Perhaps he will tell me all about it too."

When Claude woke he was much refreshed. Though the wound in his head hurt, he was able to talk and his father got from him a full account of what happened. Claude himself said that Tom did not see him when the blow was struck, and that he was sure that Tom did not aim at him, but that he got in the way of Tom's arm before he was aware of the danger. Claude hoped that Tom would not be punished.

"He will not be punished, Claude. I think that Tom was like a hunted dog maddened by cruel treatment, so that he was ready to bite anybody without knowing what he was doing."

"That was just it, father, and I rushed in to take his part."

"Well done, Claude. You were a brave lad; and I'm proud of my boy who would not be cruel like the others. I quite understand it all now. Do you think then, that we ought to be sorry for Tom as well as for you?"

"I do. I was sorry for him. And I felt it was a shame to torment him."

So Leslie went to Tom and told him: "Claude says you are not at fault, Tom, but that it was those cruel boys who were the cause of what happened. You need not be afraid of me. I shall not do anything to hurt you. You must let me be your friend. I must do something to help you. Come and see me again tomorrow, and I will do what I can for you."

But next day, a military-looking gentleman said to Leslie: "You acted very foolishly with that youth who almost killed your son. Why, if it had been anybody else but you, the fellow would have been in prison now, and serve him right too."

"Don't be so sure, Captain Morgan. I suppose then, if you were in my place you'd have put him in prison?"

"Yes, I would, and without hesitation, too. You cannot cure roughs and rogues with molly-coddling them."

"But, Captain: You're a magistrate, and yet you condemn before you have inquired into the facts. You are a strong men. You are strong physically as anyone can see, but that poor youth is weak. You are strong mentally with full possession of your faculties, but that youth is a bit feeble-minded,—weak mentally; you are strong in position, for you are rich and powerful and influential; but that youth is very poor, has no friends, is neglected, knocked from pillar to post, has no support, is 'nobody,' and cannot stand on his feet against a hard world. Now, sir, how should we that are strong behave towards a weak, unfortunate such as he? Shall it be in a revengeful spirit? Does it mend matters if we use our strength to crush? Does it make us any better? Does it make the poor weak fellow any better? Does it do any good at all?"

"Oh, I would make short work with such. I would clear them out."

"Not if you could see as I do that they are more sinned against than sinning. Not if you knew that in this case the youth was not at fault, but that it was others who were to blame. We that are strong ought to use our strength for the benefit of the weak. God has given us our strength in trust for those who have no strength. As it is we mostly use it to keep them in terror and to make them fear us. But what we ought to do both for God's sake and their sake, and our own sake, is, that we should put new life and strength into them by our kindness, that we should fill them with confidence in our good intentions, that by sympathy and practical help we should enable them to trust us so that their dormant powers may be awakened and developed, and they may become able to make something better of themselves. Then everybody gains."

"Good gracious, Leslie Faire, I have never heard such nonsense!"—with which remark the Captain departed.—(To be continued.)

Anecdotes and Illustrations.

BEELZEBUB.

Beelzebub, the prince of demons or evil spirits, otherwise Satan, was much in the popular belief in the time of Jesus. It was one of the superstitions which he had to reckon with. He was accused of being in league with Beelzebub, and had to defend himself against the charge. And much later in the history of Christendom the belief in demoniacal possession was prevalent in the countries of Europe. It is recorded that as many as 500 women were burned at Geneva in three months about the year 1515, as witches, that 1,000 were executed on the same charge in one year in the diocese of Como; that in Wurzburg 157 persons were burned for witchcraft from 1627 to 1629, that as many as 3,000 were executed in England for this supposed crime during the sitting of the long Parliament; that the total number put to death in England for witchcraft was as many as 30,000, and that not less than 100,000 victims suffered execution in Germany alone. This terrible superstition was taken to New England by the Pilgrim Fathers, so that in 1692 nineteen persons were executed in Salem and vicinity and one pressed to death. Such has been the awful power of this false belief in Satan and in supernatural demons.

EVIL SELF-DESTRUCTIVE.

A young man graduated in College with the highest honours and then came into a great fortune. "Now I will see the world," said he. He boarded in the best hotels and commenced drinking. He went from bad to worse, and eight years later he was a confirmed drunkard. One night he was seated in a drink-shop and the landlord ordered him out and said he was a nuisance. "Why do you serve me like this?" he asked.

"Why?" says the landlord, "because you are not the man you were when you first came here."

"True enough; I'm not the same man. I don't look like it; I don't feel like it. Look at me, and see what such as you have helped to make of me. I remember when I used to deliver the salutatory to my class, and now I am a nuisance. Now I go. Good-bye."

He staggered forth and fell in the gutter, and he had to be picked up and carried into a cellar and laid upon a heap of straw. A lawyer, an old college class-mate, came to see him and said:—

"This is a bad business, Tom."

"Yes, as bad as it can be."

"Don't say that; I am not going to leave you till I get you on your feet again."

"No, it is too late. I shall die here where I lie. I have no hope."

"Don't talk like that, Tom. Remember the good old times, and cheer up."

"I cannot cheer up. It is getting dark. Don't leave me! don't leave me! it is getting very dark."

Then straightening himself while convulsions shook his frame, the poor fellow said:

"This is the last act of the play that is played out," and he fell back dead. Like a fire the evil consumes itself.

A MAD REFORMER.

Jesus was declared by his opponents to be mad. The same was said of Wiclif and Luther, and of Lloyd Garrison. A few generations ago a man in Philadelphia invented an engine to propel vessels through water against wind and tide by the aid of steam. He was laughed at. It was said to be "perfectly ridiculous." Though he exhibited his plans and models the thing was looked upon as a palpable absurdity, and the man as a monomaniac. He died in Kentucky, and at the last one of his friends said: "Is there any request you have to make?"

"Yes," said he, his eyes brightening. "I have a request. When I am dead bury me by the banks of the Ohio, that in after years my spirit may be soothed by the songs of the boatmen and the music of the steam engine as the steamships pass and repass."

His friend turned away, exclaiming: "Poor fellow! He is crazy yet. What a pity."

Indeed! his mind was like a mountain top towering above its fellows, the first to catch the beams of the morning light.

SOWING THE SEED.

The humblest can be a sower of good, and may find good ground that will bring forth much fruit. Where there is faith in the work there are willing hands to do it. Where it is not attempted there is no faith, for faith is shown by works. You have the truth It is yours to sow broadcast. Are you doing it? If not, why not? There is a story of a Wesleyan girl who wished to do something for foreign missions. She could not think how to help until at last she hit on a way. She asked her mother to write out a receipt form for a sixpence. The receipt read—"Received on account, the sum of sixpence for Wesleyan Foreign Missions. Signed—.'How much owest thou unto the Lord?'" She made ten copies of the receipt and in a short time had called upon ten people and turned them into money. Some years after a missionary was announced to speak in the town where she lived. In his address he said: "I am particularly glad to be here to-night, for it was when I was a shop-assistant in this town several years ago that I gave myself to serve Christ and to foreign missions. A little girl entered the shop and asked me to buy a receipt for sixpence. She looked so happy and hopeful, I could not send her away, so I paid the sixpence and became possessor of the receipt which I reckon as one of my greatest treasures." He held it up, and the little girl, now a woman, recognised it as one she had written so many years before. She had not sown in vain.

FROM SMALL BEGINNINGS.

The mustard seed, and the leaven, are exemplified all through history. Christendom started in the heart of one man. Sunday Schools came from the soul of Theophilus Lindsey, of Catherine Cappe, of Cardinal Borromeo, and of Robert Raikes. In 1780 Robert Raikes in Gloucester warmed towards neglected children. They roamed wild in streets and alleys. They were being schooled in vice. He opened a Sunday School, and in 130 years that little seed has become 25,000,000 now in Sunday Schools. From the first Sunday Schools in Philadelphia, and Boston, U.S.A., in 1791, and the first in New York, 1793, have grown the present total of 14,685,997 scholars, and 1,648,664 officers and teachers, or 16,333,661 in the United States Sunday Schools according to the last U.S. Religious Census.

THE ABUNDANCE OF GOOD SEED.

One grain of corn could cover the whole earth in a few years with growing corn. There are thousands of times as many seeds as can find room to grow. Mr. Darwin found nearly 500 seeds in a cupful of mud from the bottom of a pond.

A wheat plant in England has been known to produce 105 heads from a single grain or a total of 8,000 grains from the one root, and a barley plant grew 110 stems and between 5,000 and 6,000 grains from a single grain, and in New Zealand 90 ears of wheat containing as many as 132 grains each or over 11,000 grains from one. There is far more good in nature and in human souls than is ever dreamt of, waiting for opportunities, and there are marvellous possibilities of productiveness beyond all present conception.

LIKE UNTO LEAVEN.

Leaven consists of minute single-celled plants, each having the capacity to produce a new group of from two to six or eight members. Pasteur found that two cells produced eight in two hours at a temperature of 13 degrees C (about 55 degrees F), and the process goes on in geometrical progression. Every human character acts as a leavening influence, changing the character of those we live with. King Midas in the story had a golden touch by which all he touched changed into gold, his books, his food, his flowers, even his little daughter. It was a terrible power. But every man has similar power; whatever we touch is changed by our nature. If the character is noble and good it is a powerful leaven, it is in a higher sense a better golden touch than that of King Midas, for it helps and blesses all.

WHEAT OR TARES?

Two Scotchmen emigrated to California in the long ago. Each took a memorial of his native country. One took a thistle, the national emblem. The other a small swarm of honey-bees. Years passed away. The Pacific Coast became cursed with the Scotch thistle, which it was impossible to exterminate. On the other hand the forests and fields became fragrant and laden with the sweetness of honey, which proved to be one of the greatest blessings of the Western slopes of the Rocky Mountains.

SOWING WILD OATS.

Young men say that they "must sow their wild oats." Remember this, young gentlemen, "Whatsoever a man soweth that shall he also reap." If you sow corn you reap corn. If you sow weeds you reap weeds. If you sow to the flesh you will of the flesh reap corruption. But if you sow to the spirit you will of the spirit reap life everlasting. Ah, young men, look at that reaping, and then contemplate the awful reaping of men to-day who are reaping as they have sown, in bitterness of spirit and anguish of soul. "When I find out that it is injuring me, THEN I will give it up."

Surely that is not commonsense. Such is the fascination thrown around a man by the power of habit, that it must have essentially injured him before he will acknowledge the hurt and consent to give it up. Many a man has been struck down in his prosperity, has been sent to prison for crime, before he acknowledged that his evil habit was injuring him. —J. B. Gough.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS FOR JULY.

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, ages 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

July 7th: MALIGNANT OPPOSITION. Mark 3, 20-35. Memory Text, John 3, 19.

THE LESSON STORY: A great multitude of people gathered round Jesus so that there was not even room for people to eat bread. His friends went to lay hold of Jesus, saying, He is beside himself. Scribes from Jerusalem asserted that the prince of evil spirits was inside him and by this evil power it was that he drove people's evil spirits away. But Jesus said to them, Can Satan cast out Satan? A kingdom divided against itself cannot stand, a house divided against itself cannot stand, and if Satan rises up against himself he comes to an end. No one can enter a strong man's house to spoil his goods unless he first bind the strong man. All sins shall be forgiven to men except blasphemy against the Holy Spirit; that is never forgiven, it is an eternal sin. Jesus said this because they said: He hath an unclean spirit. His mother and brethren came and tried to call him away from the people, and he was told: Thy mother and brethren seek for thee. And he said, looking on those nearest him: Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

NOTES: Read the full Scripture passage, also Matthew 12, 22-50. The place is Capernaum. Verse 21, "He is beside himself," may not indicate lack of sympathy in his "friends" (relatives), but probably they thought it was madness to persist in such incessant labours. "Scribes from Jerusalem" (22), sent for possibly by local Pharisees as part of organised opposition. "Beelzebub"—another name for Satan. The popular belief in Satan came from Babylon, and Jesus acknowledges the superstition without approving it. If there is Satan would he oppose himself and aim at self-destruction? If Satan enters into and takes possession of people and Jesus drives the evil spirit out of them Jesus drives out Satan and overcomes him and cannot be in league with him. Hence parable of despoiling a strong man's house (27); "hath never forgiveness" (29), compare Matthew 12, 32; Luke 12, 10; this contradicts the other teaching: Love your enemies! and—forgive until seventy times seven, and it is most likely wrongly attributed to Jesus.

LESSON TOPICS.

1. Reformers considered mad.
2. For Truth against kinsfolk (21, 31-2).
3. Belief in Satan and demons.
4. Malignant unbelief (Text, John 3, 19).
5. Is Evil self-destructive?
6. Evil is disease, disorder, sin, and cannot last.
7. Division is weakness, unity is strength.
8. A strong man in bonds is despoiled (27).
9. Forgiveness, partial or unlimited (28-9)?
10. Is all blasphemy—against the Holy Spirit?
11. Spiritual kinship (35).
12. OBJECT LESSONS: Prince; kingdom; house; home; family; goods; an end; bonds; brethren.

HYMN: "A little kingdom I possess."

July 14th: SEED IN FOUR KINDS OF SOIL. Mark 4, 1-20. Memory Text, James 1, 21.

THE LESSON STORY: Jesus was by the seaside, and a great multitude gathered, so he addressed them from a boat while the people stood on the land. He told them a parable about a man sowing seed, some falling on the wayside where birds devoured it; some on rocky ground with little earth, sprang up quickly, was scorched by the sun, and having no root it withered away; others fell among thorns and were choked, yielding no fruit; and others fell into good ground and produced fruit, thirty-fold, sixty-fold, a hundred-fold. He told the disciples that they understood his teaching, but to the crowd it was necessary to give it in parables, or a story to make it more clear to them; those willing could see its meaning, those prejudiced could see the story and not perceive its meaning, and they would not perceive lest they might be turned or converted. Then he explained that the seed is the word; people who hear the word and let it go as soon as any evil influence (Satan) comes to take it are like the wayside which cannot hold the seed; people hearing and receiving the word with joy, but who stumble at it if it gets them into any trouble are like the rocky places too hard to give any root; people in whom the word is choked by riches and worldly cares are like the thorny ground in which the seed is choked; but those who hear the word and accept it and bear fruit are like the good ground in which the seed grows and flourishes.

NOTES: Read the whole passage, also Matthew 13, 1-23; Luke 8, 4-15. Probably Jesus saw a sower at work in the field as he talked.

LESSON TOPICS.

1. Sowers, Teachers, Preachers.
2. Sowing and propaganda.
3. The Seed, the Word, the Truth.
4. The Soil, conditions, circumstances.
5. Hard soil, and hard hearts (15).
6. Shallow soil, and shallow minds (16-17).
7. Thorny soil and mixed motives (18-19).
8. Good ground, and receptive souls (see Text).
9. The uses of parable (11-12).
10. Man and his environment.
11. Seeing pictures and not perceiving their meaning (12).
12. The human soul God's word; its growth.
13. OBJECT LESSONS: Seaside; boat; sea; land; sower; seed; birds; rocks; sun; root; thorns; fruit.

HYMN: "Sow in the morn thy seed."

July 21st: THE GROWTH OF THE KINGDOM. Mark 4, 26-32; Matthew 13, 33. Memory Text, Matthew 6, 10.

THE LESSON STORY: Jesus taught the growth of the kingdom of heaven on earth in the following parables: It is like a man casting seed upon the earth, which grows secretly even while he is asleep, in ways he does not know, first the blade, then the ear, then the full corn in the ear, and when the fruit is ripe he reaps the harvest. It is also like a grain of mustard seed, which though it is the smallest of all seeds, yet when sown it groweth up, and becometh greater than all the herbs, putteth out great branches in which the birds can lodge for shelter. It is like leaven, too, which is hid in measures of meal, till the whole is leavened.

NOTES: Read fully the Scripture passages. Verses 28-9: Progressive development, or evolution. "Less than all seeds" (31), an emphatic assertion of smallness, and not to be taken literally. The three parables indicate growth in the individual and in society; (1) secret, unconscious, unseen growth, as of the inner life; (2) growth towards outward expression of the life within in external organisation; (3) growth by permeation from within, by contagion—by personal contact.

LESSON TOPICS.

1. God's kingdom (government) of heaven on earth.
2. Growth, seen and unseen.
3. The law of development, or evolution (28-9).
4. Small beginnings for great ends (31-2).
5. The kingdom a protection and shelter (32).
6. The leaven of Truth, and personal character.
7. Propagation by contagion,—by contact.
8. Woman's work and influence (Matthew 13, 33).
9. The individual leavening the community.
10. The spreading power of an idea.
11. The kingdom of God is surely coming.
12. OBJECT LESSONS: Sleep; night; day; blade; ear; corn; sickle; harvest; grain; mustard; herbs; branches; birds; shadow; leaven; meal.

HYMN: "Fountain of mercy, God of love."

July 28th: THE WHEAT AND THE TARES. Matt. 13, 24-30; 36-43. Memory Text, Matt. 13, 30.

THE LESSON STORY: Jesus further illustrated what happens under the Government of God by a parable of a man who sowed good seed in his field, but whose enemy came secretly and sowed tares among the wheat, so that when the wheat sprang up the tares came up also. His servants asked him: Didn't you sow good seed? how is it there are tares? He replied: An enemy hath done it. Shall we go and gather them up? asked the servants. No, said the master, lest ye root up the wheat with them. Let both grow together till the harvest, when I will say: Gather first the tares to burn them; but gather the wheat into my barn. Jesus explained this parable as follows: The sower of the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; the tares are the children of evil; the enemy is the devil (any evil person); the harvest is the fulfilment (or completion) of the age or period; the reapers are the angels (messengers or servants of God). As the tares are burned, so shall it be with evil when the time is fulfilled. The Son of Man (God's servant) shall send his messengers to gather up all things that cause stumbling, all that do iniquity, and cast them into fire; there will be weeping and gnashing of teeth; but the righteous shall shine forth as the sun in the kingdom of their Father.

NOTES: Read the whole Scripture passage. "The kingdom of heaven" (24) is heavenly government. "Tares" (25), darnel, a troublesome weed of the rye grass kind, very like wheat in its early stages of growth. "Lest ye root up the wheat" (29)—the roots of wheat and tares are closely intertwined, so that to pull up tares would be rooting up the wheat too (evil tolerated for the sake of the good). By their difference of fruit are they known at the harvest (30). "Son of Man" (37,41), God's representative servant, God's Prime Minister in the kingdom of heaven on earth. "Sons of the kingdom"—faithful subjects of the kingdom (38); "sons of the evil" ("one" has been wrongly inserted)—followers of evil; "devil" (39)—an evil person; "angels"—faithful servants of the kingdom (39, 41); "them that do iniquity"—"cast into fire" (42)—any consuming fire of misery and woe resulting from iniquity in which the evil is destroyed out of them. No everlasting fire suggested.

LESSON TOPICS.

1. Human affairs ruled by God's will.
2. Sleepless vigilance against evil (25).
3. Two sowers, two kinds of seed, two harvests.
4. The Enemy that must be vanquished (28).
5. The origin of evil: whence comes it?
6. The danger of violent uprooting.
7. Evolution or Revolution?
8. Why let both good and evil grow together (30)?
9. Can all evil be destroyed?
10. Cleansing fires of suffering (42).
11. The ultimate triumph of the righteous (43).
12. OBJECT LESSONS: Field; enemy; tares; wheat; servants; householder; reapers; bundles; barn; fire; angels; furnace; teeth; sun; ears.

HYMN: "We are little sowers."

Whenever the world our eyes would blind
With false pretences of any kind,
With humbug, cant, and bigotry,
Or a specious, sham philosophy,
With wrong dressed up in the guise of right,
And darkness passing itself for light,
Let us prove they are false, and exclaim with a frown,
"The coins are spurious, nail them down."

—C. Mackay.

Sunday School Topics.

At Bolton-on-Dearne, Yorkshire, out of 145 Sunday scholars connected with the Free Congregational (Unitarian) Church as many as 74 young people are members of a Junior Christian Endeavour Society. They have as their motto: "In the freedom of truth and in the spirit of Jesus Christ we unite for the worship of God and for the service of man," and their faith is: "The Fatherhood of God, the Brotherhood of Man, and the Leadership of Jesus.

The Rev. Thomas Paxton, who has done great things for the Sunday School Forward Movement in Birmingham, will be an acquisition to Sunday School effort in Yorkshire, on settling at Bradford.

There is a remarkably large proportion of scholars over the age of 16 in Unitarian Sunday Schools and with a decided tendency towards increase. At Bolton Bank Street the proportion, 208 out of total of 298, is abnormally large. Orthodox Sunday Schools complain of a decrease in scholars over sixteen.

The Scottish Unitarian S.S. Union held its annual meeting, May 25th, at Dundee, and reported considerable growth, including the establishment of two new Sunday Schools, one at Stenhousemuir, the other at Perth.

There are 7,544,171 scholars in Protestant Sunday Schools in the British Isles, and 720,314 Sunday School teachers.

The Unitarian Sunday Schools in Great Britain number 268 with 33,152 scholars.

The Summer School at Oxford this year is the eighth of its kind in connection with Unitarian Sunday Schools. There has been an average of 100 students spending nine days in this ancient seat of learning.

Five anonymous friends have subscribed £20 each to make up a fund of £100 for a forward movement in Sunday School extension work in connection with our Sunday School Association at Essex Hall.

Civilisation Gone Mad.

By EDGAR J. SAXON.

[The following is part of an article published in "Healthward Ho!" one of our exchanges edited by Eustace Miles, M.A. 3d. monthly.]

Some weeks ago there was wrecked in the Atlantic Ocean the largest liner in the world. It was running at full speed through the iceberg region and collided with an iceberg. It sank in a few hours, and two-thirds of those on board were drowned, the boats having space only for one-third. A number of things happened when the news of the disaster reached the civilised people of the world, including the English people.

An immense wave of horror swept across Europe and America, and the language of both people and Press was strained to the uttermost. The awful event was described over and over again as a great mystery. The daily papers quoted the works of leading preachers who had said, in one way or another, that it was a catastrophe that could only be explained if God spoke. "We must try and believe that there was a purpose in it all." On the same Sunday as the preachers so ably grappled with the problem of divine providence the Hyde Park orators were triumphantly asking where NOW was the Christian's God. Then the majority of the papers left the theological problem alone for a while and, in hysterical and fulsomely bathetic language, described the disaster as one of the greatest in the history of man, made sensational copy out of the conduct of the crew, the captain, the rich passengers, and the band, at the same time commandeering every possible adjective and adverb in the language in order to extol the unique virtues of the English sailor and the Englishman. In the same week as the "Titanic" sank a number of railway men were maimed or killed owing to the failure of English railway companies to adopt automatic couplings; a small fishing boat was lost with all hands off the coast of Yorkshire; a woman died of starvation because she couldn't make more than so many dozen shirts in a day; some politicians obeyed the Party Whip instead of conviction; a factory girl was caught in some whirling machinery because it was unprotected by wire netting; some men and boys were killed by an accident in an obscure mine owing to the lack of certain modern safety appliances; a few score of previously happy individuals were frightened into decline because grave-faced medical men "could not answer for the consequences" if tuberculin were not injected into their blood. But the daily and weekly press, seeing they had to meet the wishes of the British people, could hardly be expected to write up these obscure happenings, especially as such minor tragedies do not call for apologetic sermons on behalf of the character of God, nor suggest to the Hyde Park orator the ease with which he may score off the Christian Evidence Society. You could not, I say, expect the daily Press to write up these little details; you could not expect that the British public would clamour for the opening of special relief funds. It must be something very big. We are an Imperialistic race, and Imperialism may be defined as being as big as you possibly can; that is to say, Imperialism is a form of lunacy.

You don't agree with me about the insanity of being as big as you can? You solemnly believe that Æsop was only joking when he wrote that little tale about the frog who overdid the breathing exercises? But at least you will admit that there was something unbalanced and unhealthy in a mental and emotional condition which could make religious teachers describe the sinking of the "Titanic" as a mystery when you know, and I know, and every intelligent

being knows quite well it was no mystery at all—for that is no mystery concerning which the causes are plain to be seen; a condition which could move those devotees of reason, the Hyde Park rationalists, to declare that the idea of God was exploded because the Power behind the Universe did not hinder the operation of those natural laws which, because they cannot be broken, but can be disregarded, are the great educators of mankind; a condition which could lead men and women whose religion has, as two of its fundamentals, the idea that death is not in itself an evil, but a liberation, and the idea that no thing happens in this universe which is not gathered up into the Will of the Eternal Wisdom, to aver that the sinking of the "Titanic" shook their faith to its foundations; a condition finally which could so pervert the imagination of a people that while they wailed and subscribed when the big thing occurred, were serene and strictly economical while innumerable little, but like things were happening all day long, all the year through, year after year, just outside their doors, one might say close under their noses.

You think these are not symptoms of insanity. Well, I may be a lunatic viewing these events with the wild eyes of unreason. But it is a reasonable and cheering lunacy, surely, which sides with the great ones of the world, and I am bound to confess I would much prefer to be mad in company with the seers and prophets of the race than sane with the "sanity" of a civilisation which is fast losing its wits.

The Wide World.

"Industrial unrest" is giving great concern to all thoughtful people and to all the Governments of the civilised parts of the world. Is it a good or a bad sign? Is it "divine" discontent that bodes well for the future—or as some seem inclined to think—very un-divine? Stagnation, apathetic submission to all sorts of conditions, however bad, would surely be a sign of the deadness of the people. But a way to industrial peace, the settling of differences without strikes and lock-outs, must be found.

Is liberty in danger? and is freedom of speech in peril? The case of Miss Malecka in Russia, of the Italian Malatesta in England, not to mention Mr. Tom Mann and others now incarcerated in prison for expressing obnoxious opinions, compel these queries. Which is wisest: to suppress "dangerous" opinions and so advertise them more effectually, or to treat them with a large and generous tolerance, man trusting his fellow-man not to abuse his freedom. All history teaches that persecution gives life and strength to the doctrines of the persecuted. Surely a strong people and a strong Government can afford to let them pass for what they are worth, and not show any sign of fear.

While there is a White Slave Traffic in young girls liberty is certainly in very serious danger indeed. Stimulated by the death of W. T. Stead, who championed the cause of the victims, both Parliament and the Government seem resolved to pass an Act to suppress the traffic.

Europe is still in a condition of nervous uncertainty and fear of the war-fever spreading. One week of excited speculation as to the possible results of closer union of England and Germany in consequence of a change of German ambassador to England is succeeded by another just as feverish concerning the query as to whether or not the entente with France shall be turned into an actual alliance. Meanwhile the war between Italy and Turkey drags on, and no one knows whether other nations will be ultimately involved or not. Austria and Russia are not too benevolently inclined to each other, and any time the Balkan region may become a storm-centre between them. The greatest check on such dangers is enlightened public opinion. More and more the people of each great nation speaks out for peace. When they speak with one voice of power a great war will no longer be possible.

The Misses Riddell, Unitarians of Belfast, have just placed £25,000 in the hands of trustees for building and endowing a hall of residence for Protestant girls, students of Queen's University, Belfast.

A memorial tablet to the late Rev. Dr. J. S. Mummery has been unveiled in Unity Church, Wood Green, London.

The Rev. Dr. Crothers will visit the Unitarian Churches, Cardiganshire, in July; July 14th, he preaches at Essex Church, London, and at Brixton; on 21st at Gee Cross; August 4th, Dublin; 11th Belfast; 18th and 25th at Birmingham; Sept. 1st, Glasgow; 8th and 15th, probably Liverpool; after which he departs to America.

The annual meetings, Yorkshire Unitarian Union were held at Leeds, June 15th, when it was reported that the northern section, Leeds and District, includes 19 congregations, and the southern section, Sheffield and District, now under a separate association, includes 9 congregations.

The Rev. Charles Hargrove, M.A., has been asked on his retirement to accept the title of Minister Emeritus of Mill Hill Chapel, Leeds.

Mr. E. W. Smith, M.Sc., formerly of Mottram, Manchester, now chief chemist to the gas department, City of Birmingham, has been presented with a silver medal by the Institute of Gas Engineers at its annual meetings in London for the excellence of a paper on High Pressure Gas, read at Glasgow at the annual meetings last year.

The annual meetings, South Cheshire and District Association of Churches and Schools were held at Chester, May 22nd, when Rev. Dr. Griffiths introduced the subject of "The Churches and Social Reform."

Literature.

"How a Modern Atheist found God," by G. A. Ferguson, 1/- net.

"Man's Chief End," and other Sermons, by Robert B. Drummond, B.A., T.C.D., St. Mark's Chapel, Edinburgh, 1/- net.

"Communings with the Father," by James C. Street, edited by his son, Christopher J. Street, M.A., LL.B., 1/6 net.—All from The Lindsey Press, 5, Essex Street, Strand, London, W.C.

Mr. Ferguson's book is a most interesting personal narrative of theological development from Calvinistic Orthodoxy of Scotch Presbyterianism through Scepticism to rational religion and thorough belief in God. It is a story well and simply told. If one begins to read it one must continue to the end, for it is a succession of experiences so graphically pictured as to compel sympathy and to excite curiosity as to the steps by which the culmination is reached. It is a story of struggle into freedom of thought and into spiritual emancipation. Some may think the title would have been more correct had it been "How a Modern Sceptic found God," for it is really questionable whether any sane man was ever or ever could be absolutely an Atheist believing that there could be anything without a cause. Out of nothing, nothing comes. Mr. Ferguson in his deepest Agnosticism concluded that "the Universe could be accounted for by the continual clash of atoms," but he admits that he did not even ask himself what caused the atoms: "I did not seek to know what first started the atoms on their career." If he never asked what was the cause it can scarcely be said that he believed they had no cause. But whether "Atheism" is a term which properly describes that condition or not, there is very much that is helpful and instructive in these eventful chapters, and Mr. Ferguson has done a good thing in telling his story in such an excellent way, noting what books influenced him at each stage of his changes of thought, and how eventually he found his way out of the darkness into the light.

"Man's Chief End" and other sermons constitute a choice selection from Mr. Drummond's discourses, published as a memorial of pulpit work which has extended for more than half a century. It is a small selection, but all the more choice. There are only seven sermons, and they are preceded by a poem of ten verses entitled "The Divine," translated from the German of Gœthe. The sermons are scholarly, but simple and clear in expression. They combine devout religion with a wholesome blend of the critical spirit. Each one of these addresses bears within it evidences of great learning used very naturally in apt allusion and illustration and made to illuminate the subject just in the way that is most helpful and instructive to hearer and reader alike. The subjects are:—(1) Man's Chief End, (2) The Seven Words from the Cross, (3) The Element of the Beautiful in Religion, (4) The Divine Motherhood, (5) The Light of the World, (6) The Law of Retribution in Greek Tragedy, (7) Felix before Paul: Man the Creator of the Moral Order. These indicate the variety of matters considered. It is hardly possible to read these discourses and not be grateful to their author.

The "Communings" of the late Rev. J. C. Street, now accessible in this volume, through the affection of his son, are sure to become a very precious possession of many who knew and loved this noble man. It can never be charged against Unitarian Christians that they are lacking in true devotion, in real piety, and that they have not the prayerful spirit so long as they can pour forth such beautiful prayers as those contained in this book. There breathes through them such absolute faith in God and His eternal goodness, that the reading of them brings sweet peace to the soul; there is a brave trust and unfailing gladness of heart in them; a closeness to the Father and a realisation of His near and abiding presence; a glow and fervour that warms, uplifts, and inspires. "Prayer was to him the conversation of the soul with God, sure of its answer," we are told in the Preface. "Its speech was simple and natural, avoiding reasonings and conventionalisms as being alike out of place in speech with the Father. It meant a trustful appeal to the Source of strength that never failed, earnest aspiration after an ideal which found its ultimate assurance in God." These prayers "are sent forth to the world because they have a spiritual message that is worth receiving, if it were only for their directness of approach to the Father of our spirits, who is accessible to all without intervention of priest or mediator." They are the outpourings "of an intense personality," of "the spiritual leader, the great preacher, the faithful minister, whose influence . . . is sacred and imperishable." Here again we are "under the spell of his magnetic personality," and these printed words from his living voice will come to those who read them with quickening and uplifting power. Such a book is indeed one of the choicest gifts. It includes twenty-three collects, sixty-one prayers, and a fine portrait.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The annual meeting at Essex Hall, in Whit-week, was attended by a large and enthusiastic assembly of women workers, with a sprinkling of ministers and others. Besides the lady speakers there was an excellent address from Dr. Angelo Crespi, who very ably sketched the "Present Tendencies of Religious Thought in Italy." The annual report, which was presented and adopted, contains much matter of considerable interest concerning correspondence with inquirers for information about Unitarianism throughout Great Britain and various other parts of the world. The Mission is in touch with India,

Australia, various parts of Africa, China, Italy, America, etc., in addition to its work at home. There are eleven affiliated Missions. In 1911 applications for literature came from 681 different places, including 1,663 new applications and direct communication with more than 3,000 people. The Missions advertised in 36 different newspapers, and loaned out 942 theological works to correspondents. The following from the report needs to be said far and wide:—"When we consider that some of these people (to whom literature is sent) rival the Postal Mission secretaries in their zeal to spread Unitarian thought, and that many show active interest by distributing literature, by lending the books to friends, by discussing theological questions in offices, workshops, mines, and factories, by giving addresses at Bible Classes, mutual improvement meetings, and adult schools, it is plain that the area of the Postal Mission is wide and far-reaching. What we need is more help in gathering in sympathisers. We need more travelling missionaries, more places of worship, more means of personal communication, and above all greater boldness of speech and act. We do not need to apologise for Unitarianism, but to set it forth as a grand, beneficent form of Christianity, to be proclaimed everywhere, and to all men."

Another paragraph in the report makes special reference to the Italian religious movement initiated by Mr. Gaetano Conte, who resigned his position as pastor of an Italian Methodist Church and openly avowed his change to Unitarianism. He has established an "Italian Free Believers' Association," which is undenominational and which includes among its members a large number of professors, lawyers, doctors, and other people of culture. He has translated, printed, and circulated pamphlets, and held conferences in many Italian towns. His first four pamphlets dealt with Unitarianism, and were sent to 1,000 people. Mr. Conte has also published a book for English readers entitled "After Ten Months," which gives an account of the origin of the "Italian Free Believers' Association." In this book it is made clear that Mr. Conte is doing this great propaganda work without salary, he and his family depending for support on the proceeds derived from two pensions or boarding-houses, one in Venice, the other in Florence. All contributions sent to his assistance go to the furtherance of his work. The Central Postal Mission has helped him and keeps in touch with his work.

The North Cheshire and District Union of Men's Sunday School Classes, recently formed, has issued a combined syllabus, and held its first annual picnic at Mottram-in-Longdendale, June 15th.

The Jubilee, Roslyn Hill Chapel, Hampstead, was celebrated on June 5th, Rev. Dr. Horton (Congregationalist) being one of the speakers.

The Trustees and congregation at Carlisle have decided to continue the Unitarian movement in that city.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The annual meeting was held in Essex Hall, on May 29th. It was the largest gathering we have had so far. A good number of delegates were present. To the disappointment of all Lady Bowring could not be present, and the chair was taken by Mrs. Roberts, of Liverpool. Among the speakers were Miss Passarant, of Leeds, who gave an interesting account of the successful working of the Leeds District League, into which are grouped a number of the Yorkshire branches. The committee were very pleased to be able to present to the meeting a representative of the German Woman's Union, which has joined the League and other kindred societies in one international union: Baroness Agnes von Wilczeck, of Cologne. Other speakers were Dr. Crothers, of Boston, U.S.A.; Miss Amy Withal, B.A., and Mrs. Stronge, of Kidderminster. The committee and four officers were re-elected, Lady Bowring having retired the new president is Mrs. Henry Enfield Dowson, of Gee Cross. The report of the year's work was read and Mrs. Martineau presented her financial statement. Another year we hope to get not only the committee's report but the whole "annual" out in time for our yearly meeting, and we may have to follow the example of other societies in asking the meeting to take at least part of our report "as read." This will entail considerable alteration in the committee's arrangements in the spring and the branch reports will have to be produced much earlier than heretofore. We hope, however, that the little extra trouble involved next year will be compensated for by the advantage of having the "annual" in the hands of the League members in May instead of in the autumn. The League Committee entertained the delegates and other friends at a reception at the close of the public meeting. The new president, Mrs. Dowson, received the guests and a very pleasant hour was spent in meeting old friends and making new ones. The fellowship work is growing, and there is constant need of more helpers, i.e., ladies who will undertake to correspond with, or in other ways keep in touch with some of the lonely and isolatetd people who are on our list of Fellowship members. There are many such to whom the receipt of a friendly letter from someone of their own way of thinking, with now and again some news of our churches or some Sunday-reading, is a real pleasure. This is something which people may do who cannot undertake much outside work. Anyone volunteering for it, please send names and addresses to the Fellowship Secretary, Essex Hall. The organising secretary intends to visit a number of North Country Branches in the early autumn. If there are any societies in that part of the country affiliated to us that will find such a visit helpful, or societies that have not yet joined who would like to hear more about the League, please send word by September to Essex Hall.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

EDITOR'S NEW ADDRESS: 36, Burlington Road, South Shore, Blackpool. Will all correspondents and EXCHANGES please note.

We congratulate the Rev. Dr. Tudor Jones, of Unity Church, Islington, London, formerly minister, Unitarian Church, Wellington, New Zealand, who is evidently not forgotten by his New Zealand friends. Recently he received notification from some Colonial agents of London, that the Wellington Farmer's Meat Company had forwarded to him one carcase of W.F.M. Lamb. Obviously Dr. Jones is no vegetarian; and he doubtless gave the Colonial farmers strong meat and good, when he preached to them in Wellington, and they liked it so much that they are determined to give him some of their meat in return. But a whole carcase!!!

Portsmouth Unitarian Congregation passed a resolution urging the government to secure the release of Miss Malecka.

The new Unitarian movement at Nelson is getting its own building. Cottages have been secured, and by internal alterations they will be made into a church

The Preston Unitarian Church has acquired a new organ and built a new apse. The Rev. W. Copeland Bowie preached to a large congregation at the dedication, June 15th.

The Protestant Dissenting (Unitarian) Ministers of Warwickshire and adjoining counties have made a presentation to the Rev. Joseph Wood, of Birmingham in connection with his impending retirement from active service, to mark their appreciation of his great services denominationally in the Midlands.

Considerable activity and progress amongst the Unitarian Churches in and about London were reported at the annual meeting of the London Unitarian Society, May 16th. The labours of the district minister, the Rev. J. A. Pearson, are producing more life and fuller.

The London Guilds Union had its annual meeting at Ilford on May 18th. Its president, Rev. J. A Pearson, said they had 34 churches and missions in the district with 1500 young people over 16 years of age.

At a confirmation service conducted by the Revs. Joseph Wood, and F. H. Vaughan, B.A., at Mansfield Old Meeting House (Unitarian), May 21st, seventeen young people were admitted into Church Fellowship.

At the 215th anniversary, Newbery Chapel, May 26th, Mr. H. G. Chancellor, M.P., preached to a large congregation on "The Freedom of Faith."

Rev. C. A. Ginever, Unitarian minister is elected persident of the Dover Co-operative Society.

The annual meetings, Eastern Unitarian Union of Churches were held at Bury St. Edmunds, June 13th, when the Rev. Gertrud von Petzold, M.A., was the preacher.

Twenty-three new members have been added to the roll of North Shore Church, Blackpool.

The Whit-week meetings at Essex Hall were attended by a large number of friends, and were characterised by great heartiness. The public meeting, Wednesday evening, was crowded and the speeches by Rev. Dr. Crothers, Mr. John A. Hobson, M.A., with the paper by Sir T. Vezey Strong, read in his absence by Mr. H. G. Chancellor, M.P., were very effective.

MINISTERIAL CHANGES: Rev. G. Pegler, B.A., and Mrs. Pegler have received a cordial welcome to the ministry at Crewe; Rev. E. L. H. Thomas, B.A., of Styal and Dean Row, is appointed to become minister, Cross Street Chapel, Manchester, and of the Lower Mosley Street Schools; the Rev. J. E. Jenkins, of Padiham, has accepted appointment to the Unitarian Church at Birkenhead; Rev. W. E. George, M.A., has been welcomed to Friargate Chapel, Derby; Rev. D. G. Rees has been inducted at Gelliowen, South Wales; Rev. J. M. Lloyd Thomas has resigned at High Pavement Church, Nottingham, and accepted appointment to the Old Meeting Church, Bristol Road, Birmingham, in succession to Rev. Joseph Wood; Rev. Dr. Beckh has been inducted at the Oakfield Road Church, Clifton; Rev. Harold Speight, M.A., is appointed junior minister, Essex Church, Kensington; Rev. B. C. Constable has accepted appointment as minister to the Longsight Free Christian Church, Manchester.

DEATHS: Mr. William H Greenwood, Halifax, April 1st, 63; Miss Lydia Sarah Leigh, Swinton, May 21st, 59; Mrs. Charles Mace, Enfield, May 26th, 81; Rev. W. E. Atack, Manchester, May 30th, 49; Mrs. John Evans, Swinton, June 3rd, 77; Mr. John Evans, Swinton, June 4th, 82; Mr. E. L. Tyndall, Edgbaston, June 2nd, 71; Mr. John Chambers, Tallynaskeagh, Co. Down, May 18th, 82; Rev. W. S. Barnes, LL.D., Montreal, April 3rd, 70; Mr. Charles Jecks, Bristol, May 30th, 85; Mrs. William Evershed, Billingshurst, June 15th, 83; Miss A. M. Isaacs, Bournemouth, June 14th; Mr. H. S. Smith, Edgbaston, June 15th, 70.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Road, S. Rev. H. Bodell Smith. Services at 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines).

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

JUST PUBLISHED.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

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Appendix: (a) What is Unitarianism; (b) Doctrinal Allusions with Scripture References.

Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

This notice is printed for the purpose of asking ministers, church officials, Sunday School teachers, members of adult classes, and all others who can make use of and dispose of copies, to assist in making a real demand for them. THE AUTHOR WILL BE GRATEFUL TO ALL WHO WILL CO-OPERATE at once, with orders for one copy or more. The book should be useful to give to friends, to lend to inquirers, and as a CLASS BOOK in Sunday School. Ten or more copies post free.

Address to the Author—
36, Burlington Road, South Shore, Blackpool.

UNITARIAN HOME : MISSIONARY COLLEGE.

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Treasurer: James R. Beard, 15, Minshull Street, Manchester.
Deputy Treasurer: George Hadfield, 30, Pall Mall, Manchester.
Hon. Secretaries: P. J. Winser, Knutsford, and Rev. G. A. Payne, Heath View, Knutsford.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, on TUESDAY, JULY 2nd, commencing at 10-30 a.m.

The VISITOR'S ADDRESS will be delivered by the Rev. W. G. TARRANT, B.A., of Wandsworth, at 5 o'clock. Subject: "Student Ministers."

On the Evening of the same day the VALEDICTORY SERVICE will be held in Cross Street Chapel, Manchester, at 7-30, and will be conducted by the Rev. E. L. H. Thomas, B.A., of Dean Row and Styal. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. Heys.

The attendance of all friends of the College is earnestly invited.

For the Committee,
P. J. WINSER, G. A. PAYNE, } Hon. Secs.

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